

CLASSICAL WEEKLY

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A NEW ENGLAND GREETING (Shennan)

REVIEWS

GLUECK, *Other Side of the Jordan* (McCown); QUARONI, *Architettura delle città* (Mueller); ALBRIGHT, *From the Stone Age to Christianity* (Cochrane); FINK, HOEY, SNYDER, *Feriale Duranum* (Sanders); HEALY, *Saint Bonaventure's De Reductione Artium ad Theologiam* (Dillon); THOMPSON, *Tholos of Athens and its Predecessors* (Harland)

ABSTRACTS OF ARTICLES

NOTATE BENE

magistri et

magistrae

Latinae

LIBER PRIMUS

Anno Primo

Hoc vere

apparebit

IO TRIUMPHE!

NOVUS LIBER SPLENDIDUS

AB AUCTORIBUS CLARIS ILLIS SCRIPTUS



ULLMAN

et

HENRY

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CLASSICAL WEEKLY

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COMING ATTRACTIONS

MAY 9-11 Fordham University Theatre

A production in Greek of OEDIPUS REX of Sophocles with a musical score composed for the occasion by Virgil Thompson, music critic of The New York Herald-Tribune. Director of the performance is Professor William F. Lynch, S. J., with Erich Hawkins as choreographer. All students of Greek are invited.

MAY 10 Randolph-Macon Woman's College, Lynchburg

CLASSICAL ASSOCIATION OF VIRGINIA

President: Professor A. D. Fraser, University of Virginia

10 A.M. Papers

History of the Randolph-Macon Greek Play, Professor Mabel K. Whiteside, Randolph-Macon Woman's College

Pompeian Bronzes, Professor Mary J. Pearl, Sweet Briar College

Ovid as a Physician, Professor Graves H. Thompson, Hampden-Sydney College

Habent Sua Fata Libelli, Professor Eva Sanford, Sweet Briar College

Julia, the Erring Daughter of Augustus, Professor Edwin W. Bowen, Randolph-Macon College

Epicureanism in the Late Republic, Professor Marion Tait, Sweet Briar College

Some Manuscripts and Rare Books of Interest to Classical Scholars, Professor Herbert C. Lipscomb, Randolph-Macon Woman's College

2:30 P.M. Papers

Ancient and Modern Greece, Dr. James S. Constantine, University of Virginia

The Development of Humanitarian Interests at Rome, Mr. H. C. Bradshaw, Emporia High School

Augustus and the Opposition, Mr. Irving R. Silverman, State Teachers College, Radford

National Epic: Ancient Rome and Modern America, Dr. Willie T. Weathers, Randolph-Macon Woman's College

Following the program, the BACCHAE of Euripides will be presented in Greek under the direction of Professor Mabel K. Whiteside of Randolph-Macon Woman's College.

MAY 17 Swarthmore College

5:30 P.M. A cast of students and instructors of Haverford College and Swarthmore College will present in Greek an abridged form of the PEACE of Aristophanes.

Swarthmore College offers hospitality to those who come from a distance to attend the play, provided notice is given in advance to Professor L. R. Shero at Swarthmore.

JUNE 5-6 Cedar Crest College, Allentown

6:30 P.M. For the seventeenth consecutive year the public is invited to see a Greek play in the Cedar Crest outdoor theatre. This year for the first time the production will be the IPHIGENIA IN TAURIS of Euripides.

JUNE 9-11 University of Texas

TEXAS STATE JUNIOR CLASSICAL LEAGUE

Registrar: Miss Lourania Miller, 2543 Gladstone Drive, Dallas

JUNE 25-28 Ohio University

LATIN TEACHERS INSTITUTE

Chairman: Professor Victor D. Hill

Participants: Miss Dorothy M. Seeger, Rayen School, Youngstown, President of the Ohio Classical Conference; Professor Lucy E. Prichard, Marshall College; Miss Octa Kincade, High School, Port Clinton, Ohio; Miss Mildred D. Lenk, High School, Urichsville, Ohio; Professor Edith A. Wray, Ohio University; Professor Paul R. Murphy, Mount Union College; Mr. Ray G. Wood, Director of Ohio Scholarship Tests, Columbus; Professor H. R. Jolliffe, Ohio University; Professor Jotham Johnson, University of Pittsburgh; Professor B. L. Ullman, University of Chicago.

JUNE 30-JULY 2 Hotel Commander, Cambridge

AMERICAN CLASSICAL LEAGUE

Annual Meeting

President: Professor B. L. Ullman, University of Chicago

Program Chairman: Professor Richard M. Gummere, Harvard University.

Local Committee Chairman: Mr. George A. Land, High School, Newtonville, Massachusetts

Monday 3:00 P.M. Conference

What Lies Ahead for Secondary Education?

Participating: Mr. Walter F. Downey, Commissioner of Education of Massachusetts; Miss Edna White, Dickinson High School, Jersey City; Professor Robert Ulich, Harvard Graduate School of Education; Professor Dorothy Park Latta, New York University; Professor Mary B. McElwain, Smith College; Mr. Cecil T. Derry, Cambridge High and Latin School

Tuesday 2:15 P.M. Professor E. K. Rand, Harvard University, presiding

Speakers: Professor A. H. Rice, Boston University; Mr. Henry H. Chamberlin, Worcester; Robert M. Green, M. D., Boston; Mr. J. Appleton Thayer, St. Paul's School, Concord; Professor B. L. Ullman,

University of Chicago; Professor Clyde Pharr, Vanderbilt University; Mr. James P. McCarthy, Shady Hill School, Cambridge

Tuesday 7:30 P.M.

Speakers: Professor T. Leslie Shear, Princeton University; Fred B. Lund, M. D., Boston; Professor Charles B. Gulick, Harvard University

Wednesday 2:00 P.M.

Papers: Miss Dorothy V. Sylvester, Junior High School, Newtonville, Massachusetts; Mr. Francis L. Jones, State Teachers College, Worcester; Mr. Melvin W. Mansur, St. Mark's School, Southborough, Massachusetts; Professor Stephen A. Mulcahy, Boston College; Professor William F. Wyatt, Tufts College

This Is Greece. A book of photographs published for the benefit of the American School Committee for Aid to Greece. 128 pages, 175 photographs, end leaves and map. Hastings House, New York 1941 \$2.50

On each copy of This Is Greece sold through the committee one-half the purchase price goes directly to the work of the committee in Greece: Address Miss Lucy Talcott, American School Committee for Aid to Greece, Farmington, Connecticut.

A NEW ENGLAND GREETING

(Delivered to the Annual Meeting of the Classical Association of the Atlantic States in Washington, D. C. April 25 by the recent President of the Classical Association of New England)

I am very happy to bring your group greetings from your New England colleagues. Had I come a fortnight ago, at the conclusion of our thirty-sixth annual meeting, I should have been even more in a mood to extend greetings. But a week ago I went out to Babson Institute in Babson Park, Wellesley, Massachusetts, to see the contour relief map recently presented to public view there. You know from a January issue of "Life" what a splendid piece of topographical work it is. I was much impressed by the grandeur of this country, but I was humbled by the insignificance, geographically and relatively speaking, of New England, and particularly of my own little southeastern section. After marvelling at what Caesar might call 'tanta exiguitas' of New England, I fortified myself for meeting you with four supplementary greetings from recent biographers. From them lovers of the classics may well take heart.

The first is John Buchan, who in his all but posthumous Pilgrim's Way (Atlantic Monthly, May 1940) said:

My boyhood must have been one of the idlest on record. Except in the last year of my Glasgow

grammar school, I do not think that I ever consciously did any work. I sat far down in all my classes, absorbing automatically the rudiments of grammar and mathematics, without conviction and with no shadow of a desire to excel. Now and then I shone, it is true, when I showed a surprising knowledge of things altogether outside the curriculum, for I was always reading.

I found my first real intellectual interest in the Latin and Greek classics. This came to me when I was in my seventeenth year, just before I went to Glasgow University. For the next three years I was a most diligent student, medieval in my austerity. . . .

After a brief dalliance with mathematics, my subject was classics. In Latin I was fairly proficient, thanks to my father's tuition, but my Greek was rudimentary, and I was fortunate to find in Gilbert Murray a great teacher. He was then a young man in his middle twenties and was known only by his Oxford reputation. To me his lectures were, in Wordsworth's phrase, like "kindlings of the morning." Men are by nature Greeks or Romans, Hellenists or Latinists. Murray was essentially a Greek; my own predilection has always been for Rome; but I owe it to him that I was

and, still more, to come under the spell of the classic discipline in letters and life. I labored hard to make myself a good pure scholar, but I was not intended by Providence for a philologist; my slender attainments lay rather in classical literature, in history, and presently in philosophy. Always to direct me I had Murray's delicate critical sense, his imaginative insight into high matters, and his gentle and scrupulous humanism. . . .

This preoccupation with the classics was the happiest thing that could have befallen me. It gave me a standard of values. To live for a time close to great minds is the best kind of education. That is why the Oxford school of classical 'Greats' seems to me so valuable, for it compels a close study of one or two masters like Plato and Thucydides. The classics enjoined humility; the spectacle of such magnificence was a corrective to youthful immodesty, and, like Doctor Johnson, I lived 'entirely without my own approbation'. Again, they corrected a young man's passion for rhetoric. This was in the nineties, when the Corinthian manner was more in vogue than the Attic. Faulty though my own practice has always been, I learned sound doctrine—the virtue of a clean, bare style, of simplicity, of a hard substance and an austere pattern. Above all, the Calvinism of my boyhood was broadened, mellowed, and also confirmed. For, if the classics widened my sense of the joy of life, they also taught its littleness and transience; if they exalted the dignity of human nature, they insisted on its frailties. I lost then any chance of being a revolutionary, for I became profoundly conscious of the dominion of unalterable law. Prometheus might be a fine fellow, in his way, but Zeus was king of gods and men.

Lucien Price has this to say of Sibelius ("Sibelius at Seventy-Five" *Atlantic Monthly*, January 1941):

Here and there a lad takes to the Greek and Latin authors like a bee to honey, and such a lad was Sibelius. He read them in their originals (as indeed, until of late, who ever suggested that they be seriously read in any other form?) and their intellectual integrity has gone into the forming of his style. Homer fostered his taste for the heroic saga, and Horace for terseness of phrase. In fact, his style is so like that of the ancient classics that until he told me otherwise I had thought that they had been consciously his models, but the case seems to be that he took to the classics because he is by nature a classicist, and he did say, 'What I find in them is clearness of form, and depth of feeling without sentimentality'.

To add a negative note, like vinegar or salt for seizable to understand something of the Greek spirit

oning, we have Richard Aldington's Farewell to Europe (*Atlantic Monthly*, September 1940):

Hitherto I have said little or nothing about my schools, because I wanted to look on the bright side of life. I can't agree with the men who won't allow any criticism of the old school and who grow maudlin about the happiest days of their lives. Nor do I suffer from the infantilism which makes them yearn to be back in those days.

My days at school were far from being happy, were indeed a perpetual struggle against a conditioning which was repulsive to me. Unluckily this resistance was extended to the purely educational side, so that I was regarded as rather a dull pupil. And yet, as a greater man said, 'I cannot think that I was disqualified for all literary pursuits.' I have no particular criticism for the system as such. Later researches enable me to say with some confidence that it was an *imitation* of Doctor Arnold's *imitation* of the methods worked out by Vittorino da Feltre for educating Renaissance nobles. There was a time when I thought it fantastic to apply these methods to middle-class boys in the twentieth century. But having observed the results of the varied brands of 'reformed', 'scientific', 'practical', 'enlightened' and 'psychological' education, I have changed my mind. Without the humanities, education is defective, and I find myself unexpectedly in agreement with the classical don who saw no reason why scientists should not be educated.

Mr. Aldington concludes his remarks about education with this timely aphorism: "Languid teachers can expect nothing but languid scholars."

And last of all, Winston Churchill's memories of childhood in *A Roving Commission* (*Atlantic Monthly*, July 1940):

By being so long in the lowest form I gained an immense advantage over the cleverer boys. They all went on to learn Latin and Greek and splendid things like that. But we could learn only English. Thus I got into my bones the essential structure of the ordinary English sentence—which is a noble thing. Naturally I am biased in favor of boys learning English. I would make them all learn English; and then I would let the clever ones learn Latin as an honor, and Greek as a treat. But the only thing I would whip them for would be for not knowing English.

Now Sibelius, Buchan, Aldington and Churchill must yield, for my concluding words, to Matthew Prior:

For when one's proofs are aptly chosen
Four are as valid as four dozen.

SUSAN E. SHENNAN

HIGH SCHOOL, NEW BEDFORD

REVIEWS

The Other Side of the Jordan. By NELSON GLUECK. xviii, 208 pages, frontispiece, 127 figures. American Schools of Oriental Research, New Haven 1940 \$2.50

Traveler after traveler has come back from Dean Burgson's "rose-red city half as old as time" and from the great expanses of lonely steppe "on the other side of the Jordan" to tell of the wonders of its ghostly cities. Professor Nelson Glueck of Hebrew Union College, during five years as director of the American School of Oriental Research in Jerusalem and one as fellow of the Baghdad School, has made that land his special object of research. When western Palestine was cursed with Arab-Jewish strife he could travel safely almost anywhere in Abdullah's English-administered Arab domain. Knowing the ceramic chronology of Palestine, Dr. Glueck could identify the different periods in Transjordan's similar ceramic history and from the sherds on the surface determine the approximate dates of occupation of the various sites he visited. The *Other Side of the Jordan* is a popular account of the methods, the difficulties, and the results of his surveys.

He outlines seven periods of occupation. Dr. W. F. Albright and Dr. Moshé Stékélis would prefix another, a Neolithic age of megalithic structures. Dr. Glueck and Père de Vaux have found menhirs, dolmens, and cromlechs so often near sites with pottery of the late Early Bronze and early Middle Bronze periods that they would date them at that time of somewhat extensive occupation and cultivation between 2200 B.C. and 1800 B.C. There followed a period when no pottery or settlements can be discovered—an age of nomads, lasting until the thirteenth century. Then, after the Israelites had passed through on their way to the "Promised Land," the Moabites and Edomites established strong and relatively civilized kingdoms east and southeast of the Dead Sea.

They eventually fell into decay and were succeeded in the fifth or fourth century by a new wave of migration from the central steppe, the Nabateans, whose extensive conservation of water, intensive cultivation of the soil much farther eastward into the steppe, and successful caravan trade made them a prosperous and powerful, half-Hellenized kingdom. Trajan turned the Arabia of Paul and Josephus into Provincia Arabia in 105-6 A.D., and the Romans and then the Byzantine Christians fell heirs to the control of the Nabateans with their cities, their wells, their conservation projects, and their fields. Finally came the Moslems who, under the Ommiad dynasty continued the development of this region, building forts and beautiful hunting lodges, such as Meshetta and Qesir 'Amrah, far out into the steppe. After them the land reverted once more to the wandering Bedouins.

Among a mass of interesting details, Dr. Glueck's descriptions of his search for King Solomon's mines, of his excavations at Solomon's Pittsburgh-San Francisco, the ancient Ezion-geber at the head of the Gulf of 'Aqabah, and of the remarkable half-Hellenistic Nabatean temple of Hadad and Artagatis at Khirbèt et Tannur deserve especial mention. The book is a most illuminating account of the application of a special technique to archaeological-historical problems and an interesting tale of exploration and adventure.

C. C. McCOWN

PACIFIC SCHOOL OF RELIGION

L'Architettura delle città. By LUDOVICO QUARONI. I, La preistoria, la protostoria, l'oriente antico. 73 pages, 262 figures on 103 plates, map. Sansaini, Rome (1940)

It is no easy task to write a fair review of this book, because the author states in the beginning that he did not intend to write a history of town-planning or of art. He can thus answer any criticism by saying that it does not apply to his purpose. What then is his intention? The reviewer would like to interpret it as follows: to contemplate the achievements of the past, to admire the variety of forms which arose in the course of time and to understand their specific character, all that in order to arouse enthusiasm for the beautiful monuments still lasting into our times which must be carefully preserved and not spoiled for the sake of modern traffic or the mania for aggrandizement. The author has an excellent understanding of the main principles of town-planning and a fine feeling for artistic values; his emphasis on unity as an important principle and on the relationship between nature and the works of man is certainly valuable, but not so neglected by others as he wants his readers to believe. Many of his descriptions are strikingly appropriate. On the other hand, he always speaks in generalities and his style is much too rhetorical to appeal to an Anglo-Saxon reader. 'The joy is the joy of the discovery', is a sentence in a 'vision' of Orvieto which commences the text. Here is another example from his description of the palace of Tiryns: 'One passes from the dark of the rooms into the light of the courtyards without exactly perceiving the within and the without, by a series of harmonious pictures in the human scale, with natural perspective, without centralization or diffuseness. The normalcy of the aesthetic effects predominates, with a balanced composition and with a clear development of the masses which makes Tiryns the worthy ancestress of the Acropolis of Athens.'

The reviewer writing in CW must judge the book according to its value for students. The author has collected much material; he begins with prehistoric Europe,

gives some examples of primitive settlements in modern Africa, covers Italy with the exclusion of the Roman period, the Cretan-Mycenaean period, Egypt, Mesopotamia, Persia, Palestine and Anatolia. The collection is fairly complete; there are some omissions, however, in the Orient, especially in Palestine and Anatolia. He reproduces, on the other hand, a number of antiquated reconstructions such as those of the temple of Jerusalem, the Tower of Babel, the Persian Palaces and the Egyptian Labyrinth, the reason being that the author is no archaeologist, but relies much on handbooks. This does not mean, however, that he is not familiar also with many of the newest publications, though the refuting of Pigorini's hypotheses on the Terramare by Sjöflund is perhaps too recent to have come to his knowledge, as likewise some American publications on the Near East. A number of mistakes can be found in the text and in the illustrations: for instance, the monument of Behistun is no tomb; the annex of the palace at Khorsabad is not the harem; the buildings of figs. 134 and 135 are not Egyptian, but Asiatic; the hilani in fig. 261 is at Zenjirli, not at Boghazkeui; the houses at El-Amarna have no central courtyard. The reconstruction of the development of Etruscan town-planning is pure fancy: first period, tenth to eighth century, circular ground plan, examples Vulci, Sutrium, Falerii Novi! The dating is most casual. It is of no great use to the reader who wants to know the date of the Mycenaean palace of Tiryns to be told that Tiryns was founded by Proitos, ceded to Perseus and conquered in 468 B.C. by the Argives. The Middle Minoan period is dated 20th to 7th century B.C., but 7 is perhaps merely a misprint of which there are more; on the other hand, the 6th to the 13th Egyptian Dynasties are given as contemporary, a statement which is certainly wrong for the 6th; moreover, the 12th Dynasty is dated about 2500 B.C. a few pages later.

In spite of these severe criticisms the reviewer is inclined to say that good use can be made of the book and especially of the numerous illustrations, if the student is aware of the omissions and mistakes.

VALENTIN MÜLLER

BRYN MAWR COLLEGE

From the Stone Age to Christianity. Monotheism and the Historical Process. By WILLIAM FOXWELL ALBRIGHT. xi, 363 pages. The Johns Hopkins Press, Baltimore 1940 \$2.50

Most classical scholars are aware of the spectacular advances recently made in Near-Eastern studies, but few are in a position to estimate their significance. Professor Albright speaks with the authority of a specialist when he asserts that this is nothing short of revolutionary. To begin with, there has been an immense increase, particularly during the last twenty years, in

the volume of material available for archaeological and philological investigation. This has been accompanied by a progressive refinement in methods of interpretation by which sporadic accumulations of data have been translated into "a vast and coherent body of (more or less) certain knowledge." With these developments it now becomes possible to reconstruct the ancient history of the Near East from its dim beginnings in the Stone Age to the first century of the Christian era. The author would hardly claim to have attempted any such reconstruction in the present volume. What he has done has rather been to explore the conditions in terms of which alone it can, in his view, be effected. That is to say, the question raised is fundamentally one of principia. The result is a work of quite unusual interest and importance, full of observations which challenge the attention not merely of Orientalists but of historians generally, especially those whose interest lies in the adjacent field of Graeco-Roman antiquity.

In this connexion, the point most worthy of note is the significance attached by Professor Albright to archaeology, including philology and linguistics. This he regards as twofold. In the first place, archaeology supplements the literary record and, by illuminating the penumbra of Hebrew history, places it in something like its true perspective. Secondly, it acts as a check upon a priori speculations which, derived from nineteenth-century philosophy or sociology and applied uncritically to history, have largely vitiated historical judgment and led to the false interpretations unhappily still current. Archaeology thus makes possible for the first time a "real synthesis" in the light of which, he concludes, the Scriptural tradition emerges as substantially accurate.

From this point of view, the central thesis of the work assumes the form of a simple question: Was Moses a true monotheist? In advocating this thesis, Professor Albright is careful to qualify his position and the qualification should be duly noted (207). But even so, he controverts what is no doubt the prevailing view among scholars with respect to primitive or Mosaic *Yahwism*. Against this he argues that recent archaeological discoveries serve at least to make the ecclesiastical account of Moses credible. These are briefly (1) the demonstrably monotheistic tendency of the Aten cult in pre-Mosaic Egypt, (2) the recognition in Mesopotamia of 'High Gods' conceived to exercise creative power and to enjoy universal attributes. These phenomena are taken to constitute the historical background of the Israelite tradition (193 § 2). It would be impertinent for anyone but a specialist to pronounce upon the value of such evidence but we may observe that, on Professor Albright's own showing, this can hardly be regarded as crucial. For, whatever the level of religious thought attained by contemporary secularism, nevertheless the movement associated with the name of

Moses was, he maintains, genuinely original in character. It marked an abrupt departure from the past analogous to that of an evolutionary mutation in nature (86), a break which was decisive for the future of Israel and the World.

To vindicate the historicity of Moses is to pave the way for a drastic revision of current opinion with respect to subsequent developments of Hebrew history. Professor Albright devotes to this task his two concluding chapters. In the former (Ch. V) he re-examines certain questions arising out of the prophetic movement, notably that of prophetic insight or clairvoyance, together with the problem of evil and suffering (including vicarious sacrifice) in relation to traditional beliefs in divine justice, as this problem presented itself to an age when "the sun of the ancient Orient was commencing to set and its peoples could not help but be obscurely and unhappily conscious of the approaching darkness." The final chapter deals with later phases of Hebrew experience, e.g. the growth of normative or legalistic Judaism in a world exposed to Hellenistic influences. Classical students will be impressed by the use made of archaeological data to demonstrate the presence of such influences prior to the time of Alexander (260), though they may be inclined to dispute the argument (285) in favour of an exclusively oriental design for the doctrine of the *logos*. The work ends with a brief discussion of New Testament evidence for the mission of Christ and concludes that there is ample historical warrant for holding that it was messianic, rather than ethical, in conception and character.

Professor Albright claims throughout to speak as a "rational empiricist" (318, v. 21) and he brings forward an impressive array of new fact to illustrate and support his contentions. But the strength of his argument does not depend altogether upon his skill in assembling the data. It is reinforced by a penetrating and instructive criticism of the presumptions which have largely determined the course of humanistic historiography from Hegel's time to our own (Ch. II), especially the doctrine of unilinear progress. It is one thing, however, to expose the fallacies of conventional dogma by reference to the evidence; quite another to suggest that all dogma (the *a priori* element as such) can be eliminated from historical investigation. "The same fundamental principles of logical method successfully employed in natural science" may well serve to provide the historian with his facts and enable him to generalize profitably from them. But they can hardly be supposed to offer an adequate basis for judgments of value. And wherever such judgments occur, there inevitably enters an element of relativity. The fact that all value-judgments are relative to a subject does not, however, preclude the possibility that some at least of them may be true. The need is obviously for a satisfactory principle of discrimination. In

conclusion, one may question the value of a logic which, in order to save the possibility of scientific generalization, sets the life of the culture-group over against that of the individual, and dismisses the latter as appropriate merely to "art" (78-9). These considerations hardly detract from the value of a book which deserves attentive study by all who (like the author) are concerned to discover a solution for the intellectual and moral problems of our time.

C. N. COCHRANE

UNIVERSITY COLLEGE, TORONTO

The Feriale Duranum. By ROBERT O. FINK, ALLAN S. HOEY and WALTER F. SNYDER. 222 pages, 4 figures, 2 plates. Yale University Press, New Haven 1940 (Reprinted from Yale Classical Studies, Volume 7)

Although the Feriale Duranum appears in a volume of university studies, its size and importance call for review as a separate book. Dura papyrus 2, which is the subject of this thorough discussion, was found in 1931-2 in the temple of Artemis Azzanathkona at Dura. Originally it was a papyrus roll some 23 cm. in height and 120 cm. in length, written in four broad columns having about 60 rustic capital letters to a line, and some 28 lines to a column. Much of this was lost by decay or consumed or ruined by worms, but the editors have been able to fit together the surviving fragments so as to restore about a third of each line in column 1 and most of column 2. From columns 3 and 4 only scattered fragments remain but even these have been tentatively placed by observing where they adhered to column 2 as well as the general make-up of the document. The Feriale Duranum is a calendar of festivals, imperial and religious, with prescriptions for their celebration, written in Latin. It is undoubtedly official and intended for army use. It belongs to the time of Alexander Severus and has been dated by the editors between 225 and 227 A.D. The importance of such a document for palaeographical, historical, and religious studies is apparent and the editors have tried to meet all these needs.

In the introduction special chapters handle the description of the manuscript, the date of the Feriale, the palaeography, and the classification of the Feriale. The last chapter contains more than its name implies, for we find there a full discussion, including evaluation and dating, of this document and all similar calendar records.

The text follows on pages 40 to 49, in which an odd, much-reduced facsimile appears on the left hand page and on the right hand the restored text. Extensive notes appear at the bottoms of the pages describing exactly what was seen in the more illegible portions. Pages 50

to 162 contain the commentary, textual and historical, of the three authors; also the restorations are discussed and, where necessary, defended. In one or two cases where the editors disagreed, two versions appear. This is a thorough, carefully worked-out treatise, which handles item by item all the recognizable entries in the *Feriale*. Here we find the adequate defence of most of the restorations. It is an excellent piece of work and deserves the attention of all interested in this subject.

On pages 165 to 210 comes an equally important chapter on the *Feriale* and official religion. Complete indices follow.

As this book will be used by historians and students of religion as well as by palaeographers, the list of abbreviations on pages 9-10 should be made complete. I noted the following omissions: PIR (*Prosopographia Imp. Rom.*), ILS (*Ins. Lat. Sel.*), CIL (*Corpus Ins. Lat.*), DP (*P. Dura* is customary for *Dura papyrus*), RE (*Real-Encycloped.*), RIC (*Rom. Imp. Coinage* by Mattingly), JRS (*Jour. Rom. Stud.*), StR (*Staatsrecht*), BGU (*Berlin. Griech. Urk.*), IGRR (*Ins. Gr. ad res Rom. pertinent.*), AJA (*Amer. Jour. Arch.*), IG (*Ins. Graec.*), AJP (*Amer. Jour. Phil.*), BCH (*Bull. de Corr. hell.*), CAH (*Cambridge Anc. Hist.*), YCS (*Yale Class. Stud.*), CR (*Comptes Rendues*).

The reduced facsimile placed opposite the pages of text does not seem very helpful. I should prefer a diplomatic transcript, which would show just what was read, so that the text could be freed from many of the added signs. On the other hand, the two excellent facsimiles enclosed in a folder at the end are most instructive. In fact, hesitant as I am to quote a photograph against those who have worked on the original, I must list the following apparent variations from the published text: Col. I, line 13, read VII[II k]al¹(endas) for VII[II kal(endas)]; line 16, b(ovem), b is clear in photograph; line 17, read prid[ie non(as)] for prid(ie) n[on(as)]. This is important since a bit of papyrus with irreconcilable marks seems attached to frag. 1 at this point. It extends over lines 17 to 19, and shows three strokes, all unrelated to this text. Line 19, r in c[e]r[imo]nia[s] is sure; line 20, read tau[rum]; line 21, traces of four letters are seen before non[is]; read prid(ie) non[as]; line 25, read a[mi]litib[us]; lines 23-7, a narrow, unrelated bit of papyrus seems stuck on here covering the lower part of frag. 4; four small ink marks appear on this, all inconsistent with the text and type of writing of this document; line 28, [x max], nothing of second x visible. Col. II, line 1, read XIII kal(endas) apriles; quinq[u]atr[io]r[um]; and x kal(endas); line 3, di[v]i for di[v]i; line 4, read III idus; line 5, read romae; line 6, read VI [k]al; line 7, read iuliae ma[esae] divae maes[ae]... (vacat); there is space for not over three letters before clear

blank papyrus; this probably invalidates the restoration [supplicatio]; line 10, read XII kal and dius seve[rus]; line 12, read VIII and ge[r]mani[c]ae; line 14, read pr[id(ie)]; p is clear but both the ink traces on a line with the bottom of p belong to r, a broad letter; there is not room for pr[i]d[ie]; line 15, read supplicatio for supplicat[io]; line 16, after al[e]xa[nder] I seem to see [ca]esar; though the e is indicated by slight breaks in papyrus only, these show where the pen marks were; line 18, read alexander, the ends of all three of the cross strokes of the second e are visible; read designatus, a bit of the top of second upright of n is visible.

Most of the variant readings which I have noted from the facsimile are of slight importance and confirm rather than invalidate the readings adopted, but they seem to indicate that the editors did not check their text carefully with the photographs. A good photograph often shows more than is easily visible to the naked eye, though discoveries made in the photograph can usually be confirmed on the original.

A few misprints were noted: 58, line 6, for of read at; 85, line 18, insert punctuation between PR and martis; 159, line 3, read octobres for septembres. This peculiar error in the birthday of Augustus must be explained as a hasty change in final proof. Otherwise it must have been noted; 203, line 27 shows should not be in italics.

Rather more important than these minor matters noted above is a common tendency to use an inverted and rather awkward style. This is at times made more difficult by faulty punctuation, as 209, lines 2-4, where "That highly accentuated national character" is probably in apposition with what precedes, and should be separated from it by a comma only. In spite of these blemishes the book is one of which the authors may be proud.

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Saint Bonaventure's De Reductione Artium Ad

Theologiam. A Commentary with an Introduction and Translation by SISTER EMMA THÉRÈSE HEALY. vii, 212 pages. St. Bonaventure College,¹ St. Bonaventure 1940 (Dissertation)

It is only recently that Scholasticism has come of age in the United States. Despite the fact that philosophers vaguely recognize the importance of the mediaeval period, few show sufficient interest, understanding, or respect for the best mediaeval thought or endeavor to make it serviceable for modern problems. It seems a difficult task to convince scholars that the Schoolmen are not trying to spin truth out of their

¹ The letters printed in this study with dots under them are here printed in italics.

¹ Copies may be obtained from Villa Maria College, Erie, Pennsylvania, at \$2.50.

own interior, like the spider with whom Francis Bacon compared them. For the most part they have satisfied themselves with the summary treatment to be found in the histories of the movement; few indeed have bothered to acquaint themselves with the originals.

Since we stand in need of a thorough knowledge of Franciscan Scholasticism based on sources, if we are to have any understanding of mediaeval mysticism, it is refreshing to discover a thesis such as this. The interest, however, is twofold: literary and philosophical. From the first point of view one must enthusiastically praise Sister Emma Thérèse's ability in translation. The rendition of the *Reductio* is tastefully and accurately effected. The sublimity of thought which Bonaventure has couched in elegant diction loses none of its brilliance or warmth in this precise and stimulating English version.

The literary aspects of the translation, however, dwindle into insignificance when we consider the commentary. To be sure the commentary is to a great extent an adaptation of Étienne Gilson's *La Philosophie de Saint Bonaventure*. But what an adaptation! The author draws freely on her own scholarly fund of information and displays excellent discrimination in her treatment of Gilson's work.

In the *Reductio* Saint Bonaventure, after having established a classification of the profane sciences, demonstrates that profane knowledge is merely a preparation for theology, the Queen of the Sciences. The Seraphic Doctor establishes the symbolic value of profane knowledge, which is a reflection of divine wisdom and a preparation for the supernatural union of the soul and God.

The commentary deals in detail with the return of the soul to God in so far as it takes place through knowledge. This necessitates a thorough discussion of the quadruplex lumen. Beginning with scientific skill in its lowest representative, the seven mechanical arts (the lumen exterius), the author discusses the Saint's reflections on empirical knowledge (lumen inferius) and the philosophical sciences (lumen interius) and makes clear their relation to theology (lumen superius) showing how, according to Bonaventure, they are absorbed into a natural center. In this manner the Saint's thesis that all modes of perception and knowledge conform to the uses and modes of theology or revelation, the ultimate end of which is salvation, is clearly demonstrated. The author takes pains to emphasize that in dealing with Bonaventure's theory of knowledge we are concerned with an epistemological problem rather than a metaphysical one, since the purpose of the *Reductio* is primarily to demonstrate that the secular sciences embraced under the lumen inferius, interius, and exterius must borrow the lumen superius of Sacred Scripture in order fully to understand and appreciate the material universe and refer it to the Principium.

There are numerous other points of interest in this thesis. The biography of the Saint, the advertence to the synthesis of Aristotelianism and Platonism in Augustine—a point not too clearly understood by many outside the realm of the author's own belief—the discussion of the occasion and inspiration of the work are all sound and clearly demonstrated. The inclusion of a graph adds to the intelligibility of the text as does the author's scientific analysis of the title. The translation and commentary are both splendidly annotated; the whole work is freighted with scholarship.

It is the hope of this reviewer that Sister Emma Thérèse has just initiated her creative work. If Scholasticism in America is ever to build up the sound tradition it so richly merits, it will be through works such as this.

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The Tholos of Athens and its Predecessors.

By HOMER A. THOMPSON. v, 160 pages, 105 figures, 3 plates, frontispiece in color. American School of Classical Studies at Athens (Princeton) 1940 (Hesperia: Supplement IV) \$5

It would be unfair to the author to say that his description of the remains of the Agora on the site in the spring of 1939 was disarming but it is difficult for the reviewer, with that experience in mind, to approach his task with a completely objective mind. Dr. Thompson is so thoroughly acquainted with every block, fragment of wall, and cutting in the rock in this area and has such reasonable explanations for his views that his description leaves the hearer with the feeling that the last word has been said on the interpretation of the archaeological evidence.

The area, first dug in 1933 and 1934, was further investigated by the author in 1937 and 1938. Above the strata containing in succession Neolithic, Early and Middle and Late Helladic pottery, were found the earliest structural remains, Buildings A and B, dating from the beginning of the seventh century. Of special interest is the pottery kiln of this century, which recalls the kilns depicted on the Penteskouphia plaques.

Early in the sixth century, Building C was built to the north of the later Tholos. This building, designated as "The Primitive Bouleuterion," was therefore erected at the time of Solon's reforms and this is thought to confirm the tradition that Solon established the Boule of Four Hundred. Building D, built a little later to the south of C, probably served as the domestic quarters of the Prytaneis. Thus Buildings C and D were predecessors of the Bouleuterion and Tholos respectively. But the immediate predecessor of the Tholos was Building F and adjacent smaller constructions built in the same (third) quarter of the sixth century as was D, and south of the latter. Building F was constructed at the

corner of the road that ran from the Kerameikos southwards along the east foot of Kolonos Agoraios (Market Hill) and then southwest between the Kolonos and the Areopagos.

Building F—"The House of the Colonnaded Court"—and the other parts of the archaic complex (G-K) are considered by the author to have been "the predecessors of the Tholos not only in situation but also in function" (42). It is true that a bake oven and a broiling pit are associated with this Building F, but the round Tholos seems a far cry from this complex building of several rooms around a five-sided court. However, if the much smaller Building D is allowed to serve the Prytaneis a little earlier, one may permit the author to assign F to the same function.

Building F, whose level is ca. 0.80 m. below that of the earliest floor-level of the Tholos, had walls of sun-dried brick bedded on a socle of Akropolis limestone and supporting an entablature of wood. This archaic complex, its drains, alterations undergone, etc. are all carefully described and ingeniously reconstructed. The Persian Invasion seems to have brought about the destruction of this archaic complex of buildings, F-K. Mention should be made of the old cemetery, to the south of the later Tholos, which was abandoned along with Building A in the seventh century and again put into shape ca. 490. The great drain was built along the roadway in the last quarter of the sixth century.

The author believes that a Prytaneion had existed before the erection of Buildings C and D but on the north slope of the Akropolis near the Boukolion and Basileion. "Later, when the Boule began to meet by the market square, the prytaneis found it convenient to establish a common dining hall nearby. To distinguish it from the old it is probable that they called the new building the 'Prytanikon'" (44). The prytaneis dined in the lower building (F) while the distinguished persons who dined at state expense "continued to resort to the old building on the North Slope."

The Tholos itself is next described in great detail (44-92) and the author has displayed great ingenuity and careful study in the treatment of this building and of its precinct. The section-headings will give an idea of the subject matter covered: Position, State of Preservation, Plan of the Building, the Wall, the Entrances, the Interior Columns, the Floor, the Roof, the Kitchen, the West Annex, the Precinct Walls, the Drainage of the Tholos. Then follow the Monuments within the Tholos Precinct, the Water Supply (wells, fountains, cisterns, conduits), Roads and Road Drains, and a clever reconstruction of the Doric propylon south of the Tholos (114-9). All this is accompanied by numerous illustrations (photographs and line-drawings) and several excellent plans of the Tholos and vicinity. The author distinguishes the different periods of the Tholos

from its erection ca. 470 B.C. till its abandonment in the fifth century A.D. and reconstructs for the careful reader the Tholos of each period.

The Tholos was built over the west end of Building F, its supposed predecessor, and the kitchen (which underwent at least three rebuildings) was located over the old broiling pits which had been used (at a lower level) in the archaic period. The Tholos had an inner diameter of 16.90 m. (ca. 55½ feet). It had a doorway to the east and probably a doorway in its north arc, giving access to the kitchen. The roof of the Tholos was supported by six interior columns arranged, not in a circle, but in two groups of three arranged on two independent arcs. The floor was originally of tramped brown clay. The lower part of the wall was of courses of stone topped at about eye-level with stringpieces of marble. The latter may have formed in places the sill of windows. Above the marble stringpiece the wall was built of sun-dried brick. Inside, above a low painted band of red, the wall was white. The east entrance later, in the Augustan Age, received a monumental aspect with its portico of four Ionic columns.

The clay floor sloped gradually towards the mouth of a drain situated near the south edge of the doorway, with a maximal pitch of about one foot. Subsequently the floor was remade at a higher level and of a mosaic of marble splinters bedded in mortar. It, too, pitched toward the drain opening near the east door. This floor, after needing patching with marble slabs, was eventually in the second century A.D. succeeded by a floor of Pentelic and Hymettian marble slabs laid in a gray mortar over the patched floor. This floor in turn required patching—with mosaic tesserae—and it also pitched toward the mouth of the drain in the southeast arc. The pitch of the floor now was greater than previously.

The roof was conical and this gave rise to the building being called the *Skias* or *parasol*. Three types of terracotta tiles have been found: triangular eaves tiles, triangular cover-tiles with antefixes, and diamond-shaped tiles. They have a buff-colored slip and a decoration in the red-figured technique appears on the edge and soffit of the eaves-tiles and on the antefixes—purple and black on a cream ground. (See Frontispiece in color.) Because of the difficulty of reconstructing an entire conical roof with the diamond-shaped tiles, the author surmises the upper part of the cone to have been of bronze. After the fire which occurred at the end of the fifth century B.C., the entire conical roof came to be made of bronze. Fragments of a nude male figure may belong to the final akroterion. In the first or second century A.D., the stone interior columns were removed and angle braces supplemented the rafters in supporting the roof.

The four different periods of the kitchen and changes in the kitchen drain and its terracotta pipes are care-

fully described with text and illustration. The west annex, built in the early third century A.D., seems to have served as a store room and place for the weights and measures. About fifty fragments of these were found in the area of the Tholos and support the known evidence that "the Tholos served as a bureau of weights and measures" (141). The Great Drain and its West Branch are described and their history sketched. "The House of Late Roman Date to the Southeast of the Tholos" was found to be a private house in use during the sixth and seventh centuries A.D.

In the section, "Chronology of the Tholos" (126-27), the evidence for the dating of the various periods of the Tholos is critically examined and the history of the Tholos is reconstructed. Built ca. 470 B.C., the Tholos was destroyed by fire towards the end of the fifth century, suffered from local disturbances in the second quarter of the fourth century and again around the end of this century. It appears to have been damaged by Sulla in 86 B.C. and later by the invading Heruli in 267 A.D. Again rebuilt—and this time with a concrete wall—it was subsequently abandoned in the early part of the fifth century A.D. The author thinks that the Metroon to the north may have served the domestic needs of the prytaneis thereafter.

An inscription, discussed in the section "The Cults of the Tholos," reveals for the first time that the Phosphoroi were female deities; they were probably closely related to Artemis. The greater part of a statue of Artemis was found here and is associated with the cult of Artemis Boulaia who is known from epigraphical and literary evidence to have been connected with the Tholos. Another inscription, found in the Tholos precinct, is a "Decree concerning the Skias" (144-7) and is dated 191/0 B.C.

"As to the purpose of the building, the results of the excavation have confirmed and illustrated the literary tradition . . . the Tholos was primarily the place where the fifty prytaneis or presidents of the Council could conveniently dine together at the public expense" (147). Friends of the author will recognize the Thompsonian touch in the sentence, "The effective provision for drainage from its floor must have allowed an agreeable freedom in table manners."

The last section, "Note on the Identification of the Bouleuterion and Metroon" (148-51), is a clear and

carefully prepared case for the identification of these buildings located just north of the Tholos and its precinct. It seems to settle the problem definitely once and for all and to refute the arguments raised in opposition to this identification. A valuable feature of the work is the "Chronological Index" (153-6), in which are given in three columns the date, the event in the history of the Tholos, and the page reference.

In this excellent monograph there may be a point or two in interpretation which may not meet agreement but in the main Dr. Thompson's conclusions seem backed by incontrovertible evidence, presented clearly and logically and well illustrated by plan and view. The reviewer does feel that the round plan of the Tholos is not accounted for by the sentence, "The round shape of the building is happily suited to the angle of the ancient roadway and may indeed have been suggested by the exigencies of the site" (44). There must be some other explanation for having a round building. The round Tholos must hark back to some round building, perhaps to an immediate predecessor on the North Slope of the Akropolis by or in the precinct of the Prytaneion, or ultimately to some round building of the more remote past. The Late Helladic Beehive Tomb ("Tholos" Tomb) has been explained as a survival of the prehistoric round hut. Similarly the round plan of the Tholos at Epidauros needs explanation. This latter building which served a religious-therapeutic purpose may have its round plan explained, at least partly, on religious grounds. Could the Tholos in the Athenian Agora be the outgrowth of a politico-religious structure, an offshoot perhaps of the State's sacred hearth, that evolved into a building for practical usage?

But Dr. Thompson's aim was to present and interpret the archaeological and related evidence concerning the Tholos and its predecessors on the west side of the Agora and this he has accomplished in a thoroughgoing, scholarly manner. Aside from information about Athenian topography, the student may learn a great deal about archaeological research from this monograph. Excavation, observation, interpretation, reconstruction—it is all here. This monograph is a veritable model for archaeological investigation and presentation of the results.

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ABSTRACTS OF ARTICLES

This department is conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

ANCIENT AUTHORS

Aeschylus. P. GROENEBOOM. *Coniecturarum Trias*. Septem 83, read ὁπλῶν κτύπος after πεδί. Septem 860, read δυσφάνη after εἰς. Ps. Long. π. ἰψους IX 14, read αἰτορον <ὄντα> τά. Mélanges Boisacq 1453-5 (Upson)

Archilochus. C. M. BOWRA. *Signs of Storm* (*Archilochus*, fr. 56). The ἀκρα Γυρέων in line 2 of Diehl's text are near the Chapherean promontory in southeastern Euboea, and the signs of storm are an allegory of the first signs of the war between Chalcis and Eretria over the Lelantine plain. CR 54 (1940) 127-9 (F P. Jones)

Cicero. CARSTEN HÖEG. *The second Pleading of the Verres Trial*. The theory that the Verrine Actio Secunda is fictitious was known by the end of the first cen-

tury A.D. But there is external and internal evidence that both the action of Cicero and the defense of Hortensius were delivered.

ΔΡΑΓΜΑ¹ 264-79

(Salzer)

Hippocrates. ERNST NACHMANSON. *Remarques Syntaxiques sur les Écrits Hippocratiques*. Use of the partitive genitive construed with verbs in the Hippocratic Corpus.

ΔΡΑΓΜΑ 309-33

(Salzer)

Homer. M. HOMBERT et C. PRÉAUX. *P. Bruxelles Inv. E 7162: Extraits homériques relatifs aux lieux célestes*. Plate and transcription of a papyrus fragment 7.8 x 6.2 cm. containing 23 lines of 'rapid uncial' script. The editors favor a date in the first or second century A.D. The text is a bit of an unknown work on the heavenly places and contains fragmentary citations, in order, of Il. 1.497-8, 5.749, 8.393, 19.128-9, 24.97, 24.104.

Mélanges Boisacq 1.493-7

(Upson)

New Testament. WILLIAM H. P. HATCH. *An Early Edition of the New Testament in Greek*. An account of the edition published at Venice in 1538 by Melchior Sessa, printed by Ioannes Antonius de Sabio, and now extremely rare. It is an eclectic text, basically that of Valderus' edition of 1536, but includes also some readings found in earlier printed editions, as well as some apparently derived from Greek MSS.

HThR 34 (1941) 69-78

(Walton)

Plato. É DES PLACES. *Platon, "Euthydème", 286 e 5-8*. Wilamowitz and the several editors of the *Euthydemis* (Schanz, Burnet, Méridier, Gifford) have emended this part of the dialogue (Οὐδ' ἀρα . . . τὰ σοφὰ ταῦτα) with conjectures; a reading is suggested based on the MSS alone; ὁ Διονυσόδωρος TW; οὐδὲ κελεύεις BW; Ὁ Εὐθύδημος ἦν δ' ἐγώ T.

Mélanges Boisacq 1.313-6

(Upson)

Plutarch. JOHN L. MYRES. Ο ΤΩΝ ΔΗΜΟΠΟΙΗΤΩΝ ΝΟΜΟΣ (*Plutarch, Solon, 24*). Solon's law did not alter the procedure by which an alien became δημοποίητος, 'adopted by the people'. It merely fixed the conditions which had first to be fulfilled, and so prevented the admission to civic status of a "plausible but unsatisfactory person."

CR 54 (1940) 130-1

(F P. Jones)

Tacitus. EINAR LÖFSTEDT. *Zum Stil des Tacitus*. Though the puzzling construction of the genitive gerund in Tacitus, *Annales* 13.26, 15.5, 15.21 has only partial or doubtful parallels in earlier Latin, numerous examples are quoted from medieval Latin. It is an ungrammatical "hyperurbanismus" arising from substitution of the genitive gerund, properly used only with a substantive, for the infinitive, which may stand with or without a substantive.

ΔΡΑΓΜΑ 297-308

(Salzer)

LITERARY HISTORY. CRITICISM

COLVILLE, K. N. *The Tale of Troy*. Reviews different versions of the story of Troy as told in the literature of Western Europe.

G&R 10 (1940) 1-11

(Vlachos)

¹ΔΡΑΓΜΑ Martino P. Nilsson A.D. IV Id. Iul. MCMXXXIX. *Dedicatum* (Skifter Utgivna av Svenska Institutet i Rom Acta Instituti Romani Regni Sueciae Series Altera I, edendum curaverunt Krister Hanell, Erik J. Knudtzon, Natan Valmin). Gleerup, Lund 1939

HAGENDAHL, HARALD. *La "comédie" latine au XII^e siècle et ses modèles antiques*. Of the thirteen pieces edited by Gustave Cohen in *La "comédie" latine en France au XII^e siècle* (Paris, 1931) all but four are anonymous, three may have originated in England, some are wrongly attributed to Ovid in the MSS. Although a few are reminiscent of Plautus, Terence, and Menander, they are not dramatic in form and are composed in elegiac distich and hexameter. Citation of numerous parallels indicates that they were modeled after Ovid and, in a minor degree, other classical Latin poets.

ΔΡΑΓΜΑ 222-55

(Salzer)

HANELL, KRISTER. *Das traditionelle Anfangsjahr der römischen Republik*. The date 509 B.C. assigned by Polybius (3.208) is confirmed for the dedication of the Capitoline temple by an inscription of the aedile Cn. Flavius in 304 or 303 B.C. (Pliny, *Natural History* 33.19). Closely associated with the temple cult, the pre-Caesarean twelve-month calendar and the *Fasti Capitolini* were established the same year. But it does not follow that the *Fasti* record the first consuls and the birth of the republic.

ΔΡΑΓΜΑ 256-63

(Salzer)

ART. ARCHAEOLOGY.

HILL, G. *Amathus*. Excavations on the site of Amathus have thus far revealed nothing of actual Phoenician remains. Records of the cults of Amathus show extremely primitive elements; the city was old when the Phoenicians first came to Cyprus, and it cannot be explained on the supposition that it was of Phoenician origin.

Mélanges Boisacq 1.485-91

(Upson)

HOPKINS, CLARK. *The Architectural Background in the Paintings at Dura-Europos*. Paintings in the temple of the Palmyrene gods use a scaenae frons as a background, but, in contrast with Pompeian stage paintings, the figures are not mythological characters or actors, but living beings, to which the background is distinctly subordinated. It derives from Hellenistic sources, modified by local architectural details, and the Dura artist is not trying to reproduce a stage façade, but merely uses some elements of the scaenae frons for his own purposes. The persistence of this Hellenistic tradition of architectural background may be observed in much later painting of the Far East, that of the caves of Ajanta and of the Tarim basin. The Dura paintings form a middle link in this relationship. Ill.

AJA 45 (1941) 18-29

(Walton)

RICHTER, GISELA M. A. *A Fifth-Century Greek Relief*. The Metropolitan Museum of Art acquired in 1940 an incomplete grave monument (ill.) in Pentelic marble, said to have been found in Attica. It shows two soldiers in battle, one with a foot on his fallen opponent, about to deal a final blow with the butt of his spear, the other desperately striking up with a dagger or short sword. R., ascribing it on stylistic grounds to the last years of the fifth century, proposes to recognize in the victor an Athenian, in the fallen warrior a Spartan, and the whole as an episode in the Peloponnesian War.

BMM 36 (1941) 67-70

(J. J.)

SEGALL, BERTA. *The Dumbarton Oaks Collection*. A discussion of the principles unifying the collection. These small objects, mainly from the Mediterranean of the late antique and Christian periods, provide a basis for the detailed study of the interrelations of the arts and cultures represented. Ill.

AJA 45 (1941) 7-17

(Walton)